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# Olive Trees



WHAT  
ARE THESE TWO  
OLIVE TREES ETC.  
ZECH. 4:11-14.

I WILL  
GIVE POWER UNTO MY  
TWO WITNESSES ---  
THESE ARE THE TWO  
OLIVE TREES ETC  
REV. I: 3, 4.

R.M. SOMMERVILLE  
EDITOR & PROPRIETOR  
NEW YORK.

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# OLIVE TREES,

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# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

MARCH, 1912.

3.

## QUESTIONS OF THE HOUR.

### THE WIDOW'S MITE.

REV. GEO. A. EDGAR, WYMAN, IA.

The scenes through which the evangelist has led us in the last two chapters have been so full of the spirit of strife that this little quiet incident at the close seems like the calm which follows the storm. On the one hand, we have seen the play of the dark passions of the human heart as the enemies of Jesus lay and prosecute their plans to entangle Him in His talk. On the other hand, we have seen the skill with which Jesus frustrated their designs, the patience with which He instructed their ignorance, and the severity with which He denounced their hypocrisy and sin.

He has driven them to cover and put them to silence; for no man after that durst ask Him any more questions. The heat of the controversy is over. Our Lord remains in calm and peaceful possession of the field and enjoys a breathing spell of repose. Withdrawing in company with His disciples, He finds a seat over against the treasury, where He sat down and watched the multitude as they came and went.

Among the many that come and go, Jesus observes one particularly, a lonely woman, who had lost her husband, whose heart was sad, and whose main support in the hour of her sorrow was the consolations of her religion. She drops in two

thin copper coins, whose aggregate value would not amount to half a cent of our money. There was nothing in the woman's act to attract the attention of bystanders, and it might have escaped notice altogether by any but the observant eye of the Lord. He, however, saw not only the outside of the transaction, but His omniscience read her heart and life like an open book; and there was something in it that appealed to the Master; something that called for His comment and His commendation, for, drawing His disciples to His side, He said: "Verily I say unto you that this poor widow hath cast more in than all they which have cast into the treasury, for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." The incident is full of instruction for us, and we may note the following lessons which it suggests in regard to the measure of acceptable giving.

#### NOT THE AMOUNT GIVEN.

1. It shows us that the measure of acceptable giving cannot be determined by the absolute amount given. Considered in its bulk or money value, the gift of the widow was absolutely insignificant. It was less than the smallest of the coins you can find in your purse to-day. If it were forgotten in the settlement of a debt you would not consider it worth your while to turn around and ask for it. How

inconceivably small must it appear in the eyes of Him to Whom belongs the world and its fullness! Yet it filled up the measure of that poor woman's duty and was highly commended by the Master.

The rich man's gift was "much," and our Lord noticed it, too; but He passes it by without comment. He does not say whether it was acceptable to Him or not. He simply says that the widow's gift was "more." The absolute amount determines nothing. Figures may dazzle, and dazzling, they may blind us. But John Smith may give \$500 to the church and not come as near the measure of the gospel requirement as John Jones, who gave only five dollars.

When it was announced at the Ecumenical Missionary Conference in New York that Protestant Christendom was contributing \$19,000,000 annually to the cause of foreign missions, the statement was greeted with hearty applause. It sounded pretty big. Measured by its bulk, it looked large. But a sanctified, sober consideration of all the facts in the case would have turned the applause into lamentations, for if the Protestant Christian churches of America alone had contributed the one-twentieth of their income, it would have brought in two hundred and fifty million dollars—beside which nineteen millions is a mere pittance.

**NOT THE COMPARATIVE AMOUNT.**

2. It shows that the measure of acceptable giving cannot be determined by the amount one gives compared with another. The widow did not determine the amount of her gift by the contributions of her neighbors, which is a consideration too often allowed to influence people in making their gifts. When John Smith is asked for a subscription to the Lord's work, he immediately inquires how much John Jones is going to give. Or, he scans

the list to see what others have done, and gauges the measure of his benevolences by theirs.

We can never determine the measure of our duty, nor reach an acceptable standard of giving in that way because the spirit of the thing is dead against it. We are told expressly that those people who measure themselves among themselves and compare themselves with themselves are not wise. If the commendation of Jesus had been based on the favorable comparison of one gift with another on the basis of its bulk, it would certainly not have fallen to the lot of the widow. In that case her "mite" would have stood no chance whatever with the "much" of her wealthier neighbors.

**NOT ON ANY MATHEMATICAL RULE.**

3. It shows that the measure of acceptable giving cannot be determined by any mathematical rule of proportion. The giving that is commended here is not a giving by rule. There was no regard paid to the niceties of proportion.

She gave "all her living"; that is, all she had on hand for that day's sustenance. She did not stop to consider how much of it she could spare. She did not try to figure out how much belonged to her and how much to the Lord, according to the rules of proportion. She cast in "all that she had." There was no law of Moses requiring her to do that.

Under the law of Moses, the people of God were required to give one-tenth of the gross products of the flock and the herd and the field to the Levites. It required them to devote another tenth to the yearly festivals, and every third year an additional tenth was to be shared with the Levite, the poor and the stranger, in festive joy. There was therefore two-tenths every year, and three-tenths every third year, or on an average two and one-third tenths of his yearly income that was

replevined by the Lord for religious purposes.

But even under the law of Moses the measure of acceptable giving was not determined by the system of tithes. True, there were certain contributions the Jew must make or lose standing among his people; but there were also in addition to these certain voluntary offerings which he was free to give or to withhold. Yet we can hardly imagine that the Israelite who measured his gifts strictly by the requirement of the tithe, came up to the full measure of the divine requirements.

There is no evidence either in the sayings of our Lord or the writings of His apostles that the tithing system of the Jew was made the law of giving for the Christian dispensation. The New Testament nowhere specifies the exact proportion that the believer should contribute of his means to the support of the Lord's work. It does not teach that the tenth of any man's income will discharge that man's obligations to the treasury of the Lord.

That is not saying that the gifts of the Christian Church should be less than were those of the Jewish Church. The Church of to-day cannot purge her skirts of the sins of carnality, selfishness and worldliness if her contributions fall below the standard of 3,500 years ago. Reason alone, not to speak of the teachings of Scripture, forbids us to think that God expects less of His people under this dispensation of grace than He did under the former. It is only saying that the measure of duty is to be determined on some other basis. And this incident gives us at least a hint of the direction in which we are to look for that other basis.

**REGARD MUST BE HAD TO WHAT WE KEEP  
RATHER THAN TO WHAT WE GIVE.**

4. It shows that in determining the measure of acceptable giving, we must

have regard to what we keep rather than to what we give away. The widow gave out of her poverty, her deficiency, her want. The rich gave out of their abundance, their superfluity. When she had given, she had cut into her very living. But when they had given, they had not touched their living. They even had a superfluity left. That was what excited the comment of our Lord. It was not the absolute amount; it was not the comparative amount she gave; but it was the relative amount of her gift to what she kept for herself compared with the relative amount of their gifts to what they kept for themselves. She gave out of her necessity; they gave out of their superfluity.

It is the widow's style of giving that is required to meet the gospel standard. If her example were followed by all Christians to the extent that it meets with the expressed approval of our Lord, it would put the believer's finances on a new basis and bring the gifts of the New Testament Church to a mark far above and beyond those of the Old. It does not mean that every Christian would be found in a state of voluntary and comfortless poverty. For when every Christian brings his all to Christ, he will be able to take away with him an ample supply for a comfortable subsistence. But it means that he will cut off the many drains of selfishness which deplete the treasury of the Lord. It means that he will measure his gifts by the proportion which what he keeps for himself bears to the necessities of life, and not by the proportion which what he gives bears to all that he possesses. It means that instead of calculating how little he can give and satisfy the claims of conscience, he will ask how little he can reserve for himself and yet satisfy the absolute necessities of his own reasonable wants. And he will go down into his pockets till he reaches the level of his



necessities and cuts into his living. For, judged by the standard our Lord commended in the widow, he can never reach the measure of acceptable giving by giving out of his superfluities, even though the sum total reached into the millions. A Carnegie or a Rockefeller, with all their munificent gifts, have not come, by several millions, within sight of the Scriptural standard. They have never touched the necessities of life.

In reaching an estimate of his necessities, he will not be like the Boston man, whom President Eliot asked to contribute to the support of Harvard College. The man received the suggestion kindly, promised to confer with his wife, and to report in a few days. When the report came, it was like this: "We have talked over the question, and have gone over all our accounts. We want to give, but actually find that we must deny ourselves. Our accounts show that we are spending every year \$70,000, and our income is equal to just about \$70,000. I am very sorry that I have not a cent to give."

He will rather emulate the example of a Glasgow clerk, whose annual income was about \$350, and whose annual contribution to the Church was \$100. When the Synod made a special call for \$100,000 for missions, in 1887, he furnished the one-hundredth part of that amount, giving \$1000, or one-half of all the savings of a lifetime. After his death, it was found by his accounts that, besides the three shillings a week for lodgings, he had spent but one shilling a day on his own needs in order that he might have the more to give to the cause of Christ.

And it is right here that the practice of tithing, which is useful in an educational way and helpful in reaching a higher standard, fails if adhered to too rigidly. The man with an income of \$600 per year who gives \$60 of it to re-

ligious purposes may actually cut into his necessities. But the man with an income of \$5,000 per year who gives \$500 to religious objects only skims the surface of his superfluity, though he gives in the same proportion, and a much larger sum than his poorer neighbor.

Moreover, the bulk of our necessities is a variable and not a fixed quantity. It is not the same with every man, nor always the same with any man. Of two men, each of whom have an income of \$1,000, the one with a family of six will have a larger bulk of necessity to consider than the one with a family of two; and it will leave a narrower margin from which to give. And if 100 out of the 1 000 represents the legitimate claims of benevolence on the man with a family of six, not the same, but a larger figure must be used to represent her claims upon the man with a family of two. But whether the margin between the bulk of our necessities be large or small, it is from our necessities and not from our superfluities that our acceptable gifts must come. Mr. Moody boiled down the teachings of the gospel concerning the measure of Christian giving into this brief rule which will cover all cases: "Give until it hurts; and then keep on giving until it doesn't hurt."

Very often in presenting the claims of the Lord's work, the argument has been urged, "You can give this and never feel it a bit." It may meet certain objections, but on the whole is a damaging recommendation. It is both a sign and a contributing cause of the great spiritual lethargy that characterizes the Church of Christ, that the great body of Christians give only in such a proportion as not to feel it. Neither does the world feel it. The great sensitive heart of Jesus Christ is the only One that does feel it; and He must feel it to be an insult to His grace. And we can imagine Him saying, as He

receives the pittance that comes from the abounding wealth of the Christian Church. "Is *this* thy kindness to thy Friend?"

**QUALITY, NOT QUANTITY, DETERMINES VALUE  
OF THE GIFT.**

5. It shows us that the worth of the Church's gifts is determined, not by their quantity, but by their quality; not by their size, but by their spirit. Our Lord could have had reference to nothing else than this, when, placing the "mite" of the widow beside the "much" of the rich men, He declared her gift to be "more" than all of theirs.

Two spiritual qualities stand out prominently in the gift of the widow. She gave out of her want; and that involved self-sacrifice. She gave to the extent of all her living, and that required faith, for she thereby cast herself upon the generosity of Him who feeds the birds and never neglects His children.

In contrast with this, the rich gave out of their superfluities; and it does not require much of the grace of self-denial to give away something that you do not need. And as they had plenty more superfluity left, their giving did not call into exercise the grace of faith.

Some one, writing in the *Missionary Review of the World*, classifies money gifts and their value in this way:

"Tin: A small gift from a full purse, with no earnest thoughts or prayer.

"Brass: A gift for praise of men, without love and without sacrifice.

"Iron: The gift of necessity due to the importunity of an appeal or a promise, without free-will or heartiness.

"Silver: A gift of pity for the needy, at some cost to the giver and with a desire for the betterment of mankind.

"Gold: The gift of love for Christ and for those who know not His salvation. The gift of real sacrifice."

But it is not only this spiritual value that springs from the spiritual qualities of our gifts. Their practical value and moral usefulness depend upon them.

One might ask, What was the use of the widow's mite? What force would its impact have upon the Kingdom of God to push it onward to success? Why not better keep her money, for the want of it would never be felt? And as we sometimes say of insignificant things to-day, "It would be all the same in a thousand years from now," whether given or not. But more than a thousand years have passed, and it is not "all the same." That gift of the widow's mite has helped to change the face of the world; and it is still doing its part in the progress of the Kingdom. The gift of that poor widow through the influence of her example, which has inspired an untold number of hearts, and opened an untold number of pocketbooks down through all the intervening ages, has borne a thousand-fold more in practical results than all the contributions of the others. There is nothing so fruitful as self-sacrifice.

It has pleased God to tie the progress of His cause to the generosity of His people. But it is not by the commercial value of their gifts alone, or even principally, that its success is to be promoted.

There may be no doubt that the dollar of a saloon-keeper will buy as many bricks for the erection of a church as the dollar of the God-fearing man. But there is absolutely no assurance that its moral effect will be the same. God does not want and He will not bless tainted money. The price of a dog or the hire of a harlot is not to be brought into the sanctuary. God rebukes all ungodly givers when He says: "What hast thou to do to take My covenant in thy mouth, seeing thou hatest instruction and castest My words behind thy back?" And there is no warrant

whatever in God's Word for asking impenitent and godless men to assist in religious enterprises. Whoever the gift comes from, God wants only consecrated gifts, and never separates the offering from the offerer. In the very beginning of the Word we are taught that God accepted Abel's offering because He had respect for Abel, and refused to accept the offering of Cain because He could not respect the offerer.

If God does not respect our offerings, they cannot accomplish very much in God's cause. It is the spirit of the giver accompanying the gift that gives it moral character. It is its moral character that determines whether or not it will meet with the favor of God. And it is the favor of God that makes it a moral force and gives it moral effect in the world.

So if the gifts of the Church were increased a thousand-fold in bulk, it would not necessarily bring a corresponding measure of success to the Lord's work; and if they were diminished to almost nothing, it would not necessarily be followed by disaster. Success in this work cannot be purchased with money. Money is necessary only as the expression or the vehicle of a moral quality. Success is promised, not to acts, but the principles from which those acts should come. If the true principle is in the heart of the giver; if the moral character accompanies the gift, the favor of God will make it a moral power. And it is because the absence of the right principle and the proper spirit forfeits the blessing of God upon the gift that the gifts of the ungodly add nothing to the moral force of the Church. He cannot consistently with His

own righteous character follow the stingy or the self-seeking gift of the world-loving man with the blessing that He bestows upon the contribution of a devoted disciple. The liberality that He honors is the liberality that is congenial to His own nature—a liberality which, irrespective of its commercial value, comes from a heart of love, from a spirit of self-denial and of faith.

When Aurunah offered his threshing-floor and his threshing instruments and his oxen, without money and without price, to David for sacrificial purposes, the religious sensibilities of the king revolted at the thought of offering to God that which cost him nothing, and he paid a good round sum for the privilege which he craved. Shall the heart of the Christian disciple be less sensitive than the heart of the Hebrew king? Ye know the grace of the Lord Jesus, Who for our sakes beggared Himself that we, through His beggary, might become rich. Shall we give to the Lord that which costs us nothing? Shall we give what we can spare out of our superfluities and never feel it, never lessen self-indulgence, never cut off a desired gratification, never miss an enjoyment; or shall we give out of our necessities and actually deny ourselves some comfort, forego some pleasure, endure some privation, suffer some inconvenience, that the cause of Jesus may be advanced, not only by the money value of our gifts, but by the moral influences which, through the blessing of God, always accompany acceptable giving. "Then God, even our God, shall bless us, and the ends of the earth shall fear Him."



There is an observed increase of Christian activity in all the homes into which a religious paper enters weekly. One of the most effective ways of increasing the gifts of the people to the cause of religion is to increase the circulation of a religious paper in their homes.—*Christian Standard*.



## NEWS OF THE CHURCHES.

## ABROAD.

**Syria, Latakia.**—Rev. S. Edgar, writing December 25, 1911, gives an account of a recent missionary tour:

I am just home from a week's visiting among the mountain schools around Bahamra. Had you been able to accompany me on this trip I feel sure you would have been able to fill two pages of *OLIVE TREES* with interesting things about the work. In fact, you might have needed a whole issue to portray to your readers the details of the work and the events of the trip. But seeing there is somebody else at this end of the pen you can have only a few remarks about the principal things that point to success in this branch of our work.

One year ago about this time we had only one school in our Bahamra field that was in the Merg. At present writing we have six schools all running in good order. Until last week we had seven, but it seemed that one village when they saw the material the children were learning, were afraid for the future, and gave their children over to one of their own sheiks. But this teacher expects to open up in another village, as there are several other places asking for schools. These things are surely a bright horizon again for work among the Fellaheen. We ought to remember that these very centers are the places that more than fifteen years ago were shut down by the government, and under a tyrannical rule have been kept closed ever since. It is true, we know not when a new order will come shutting these places and denying the freedom of education, even though the new regime offers liberty to all in these things. Yet we are hopeful that the work shall be allowed to

go forward and increase in efficiency and scope. When we think of the trials and sacrifice of Lyde, who opened the work in Bahamra, and then think of the labor and zeal of our own workers from the time they began there till now, we cannot but pray earnestly that the Lord shall accept all their fervent petitions and allow us to see an abundant answer to theirs and ours.

We wish to mention specially one of these schools, which was opened about the time Dr. Stewart made his last trip to Bahamra at the end of the summer. This village is Bustaeroon, about an hour and a half from Bahamra. It is famous in all that region as being a den of robbers. When Dr. Stewart visited this village I suppose he was the first white man that had visited it, at least in the time of the rising generation. It is a place in which we have never had work before. I met one old woman who could tell me of Dr. Dodds and Dr. Beattie, and their visits to El-dainey and Bahamra, but more than that she, I suppose, knows not. We often wonder how the teacher has lived in this place since his school days in Latakia. How he lived here and kept true to the faith, for he confessed Christ as his Saviour during his school days, can only be explained by that divine power that makes a man new and dwells in him. I suppose you heard from Mr. Stewart about his visit and how the people crowded around him as though he was the only living curiosity. I am sure he and the readers of *OLIVE TREES* would be astonished to see what those children have accomplished in about three months. We couldn't but think if a place like this will yield such fruits, then may the Lord open

to us such doors till the whole population shall enjoy the riches of His grace. Some were reading in Matthew's gospel, and the rest following the regular routine. They had committed almost all of the Smaller Catechism, and were about to enter on the Shorter Catechism. They had committed Psalms and portions of the Holy Word, and we trust that this shall be good seed sown in good ground. Our evangelist, Yacob, of Bahamra, made the trip with the writer and he said a few things to them after the examination about spiritual things, and although the house was packed, with all this means literally, and then all the women and girls crowded in the doorway until we had no light to see to read save with difficulty, yet I say, with all this, during the time the evangelist was speaking, there was not a sound save that of his voice. To me, this was a marvel, for before that time we had difficulty in hearing the children read. Each one was trying to get the place of another, either to see the stranger or to see that miracle. their children being able to spell and read. Whatever was their purpose, we were glad they were present, for the evangelist gave them a simple but pointed message concerning the work of the school, and the power of the Book, that is, the Bible, which was in their hands. We pled as he spoke that the Lord would make that ground good ground, stony and choked with thorns though it be.

There are other villages where there is as good work being done, but we mention this especially because of character and because the work has been running such a short time.

The Sabbath was spent in Bahamra, and we held two services and had good attendance each time.

The Bible woman, supported by the Ladies' Missionary Society of Latakia, is

still at work in Bahamra, and is employed for another year. She is expected to visit the women in their homes and gather them together as opportunity presents itself, and share with them the treasures of the Book of books, and to show them the higher things that Christ intended for woman. I might just add here that our native women's meeting is not very strong, but they give with joy to the support of this Bible woman. Yet I am sure they would not refuse any contribution sent to Dr. Metheny for their assistance in this work. Her salary, if we dare call it that, is about \$2.50 a month. Of course she only gives part of her time to this, as she has her own family to care for and also some outside work in the fields. We were invited to her house for supper on Saturday evening. While we ate, there were a few feet from us a donkey, a pair of oxen, a cow and her calf and about a dozen chickens roosted for the night behind the door. You will readily see that with these all under the same roof in a little room the family has little need of a heater in the winter, especially when there is neither outlet or inlet for air, save by the door, and of course it must be closed tight. I mention this item that our women at home may have a little idea of this worker's surroundings.

All in the Mission circle are in good health and hard at work, though it is Christmas Day. Perhaps the work seems light owing to the fact that we are all invited to dinner at Dr. Stewart's this evening.

The winter rains have come and with them some of the common inconveniences that we experience every year from leaky roofs and broken tiles; but we are glad to put up with these for the sake of the water that we all needed very much.

Our Communion is set for January 21. We hope the week of prayer preceding

will be a blessed means of preparation and inspiration.

Just had a letter from Suadia, and the report is that there are seventy-five in the boys' school and twenty-five in the girls' school.

We wish for all the readers of OLIVE TREES a prosperous New Year, and for the editor that support of which the magazine is worthy. Praying with the whole Church for growth in grace and in power in all her work at home and abroad.

**Asia Minor, Mersina.**—Rev. R. E. Willson, writing January 15, 1912, supplies interesting items from this field:

We are much gratified with the action of the Board in granting our request for an English department and teacher. We hope, with you, that the right man may be found, the one whom the Lord will choose and qualify for the place. We pray that the Lord of the harvest will send forth laborers into His harvest; not only here, but for Cyprus also, and the other fields.

Last week, the week of prayer, we had prayer meeting in the chapel each evening. The attendance was very small, but I feel the meetings were a blessing to us all in awakening an interest in the general progress of the Kingdom. We used the topics prepared by the Evangelical Alliance in Great Britain. One reason for the small attendance was, I presume, the very unfavorable weather. We have been having for the past three weeks the worst storms of rain and wind that have come here in years. The first two evenings of the meetings the rain poured in torrents. Only on one evening was the weather at all favorable, and then the streets were so muddy that not many ventured out.

The general attendance on the Sabbath services continues about as usual. I conducted the morning service yesterday

morning and also administered the sacrament of baptism, for the first time. The schools had a vacation of one week at the New Year. The boys' school was delayed a few days in reopening on account of being flooded. The water came up in the streets and found entrance by way of an open cellar way. It didn't pass a first-class entrance examination, but insisted on coming in anyway. With rapid work on short notice, the provision for the winter was removed with little loss before the water came in; also the boys' boxes and clothes from the basement room.

We have a promise of another teacher for the boys' school to come from Beirut. He was to have come last week, but could not on account of the storms. We trust his coming will lighten Miss French's work somewhat. I was in Adana three weeks ago yesterday. Just at that time there was a great massacre scare there. It was rumored that that Saturday had been set for the beginning. Nothing occurred, except a pouring rain all day; yet the population was in a nervous tension. A few nights previous a drunken watchman had fired his revolver several times, and instantly the whole town was in a panic. That pretty well indicates the feelings of the people. It was suggested by some that the Turks were circulating these reports to spoil the Christians' holiday season. A number of families left Adana and Tarsus and went to Cyprus.

We are hoping that the spring will bring quieter and more settled times, although many are prophesying otherwise.

We are anxious to hear more news of the brethren in China. We are thankful that they have all been kept in safety.

Word reached us to-day by cable of the death of Mrs. Peoples' father. Our sympathy goes out to our fellow workers, whose hearts are thus made sorrowful, and also to the bereaved family there. May



the Lord provide the fullness of comfort for all.

The Mission circle are all in usual health, including the junior members.

**Cyprus, Larnaca.**— Dr. Calvin McCarroll writes as follows under date of February 1, 1912:

It is now four months since our arrival in the Island of Cyprus, and we have not yet reached our destination, but have been detained by the authorities here, who have decided that our presence in Larnaca for this year is of more importance to the Mission than being allowed to resume our work in Nicosia. The reason for this is well known to you all. That is, the fact an all wise Providence decreed that the efficient and beloved teacher, Rev. J. Edgar, should be removed from the staff of the school at a critical period of its development, and that we have been unsuccessful in procuring another to take his place. As a result, his mantle has fallen upon my shoulders, and while it does not fit me as well as it did him, still we feel that we have great reason to rejoice over the progress which the school is making, although it is in the face of difficulties and opposition as strong and formidable as it is possible for the enemy to raise. During the fall term we "kept school" in the chapel, although we were very crowded while we were awaiting the completion of the new building, which took place at Christmas, 1911, and on January 6 we had the formal opening, which every one present pronounced a "great success." Printed invitations had been issued to all the leading citizens of the town, and they "turned out" very well indeed, there being about two hundred present. The exercises were opened by the senior missionary with prayer, during which all present—Mohammedans, Armenians, Greeks, Arabs, and English—

stood. This was followed by remarks suitable to the occasion by the same—that is, Rev. W. McCarroll, and then the school was declared open by Mr. Woodhouse, the English Commissioner for the district of Larnaca. Next we had a very helpful talk by Mr. Thorne, the English Judge for Larnaca district, and then Mr. Booyenberg, who is a Greek preacher and has sound doctrines, and who is also a teacher in our school, spoke in behalf of the Greek contingent in the Greek language. He was followed by Hilmi Bey, the Turkish Judge, who spoke in behalf of the Turkish contingent, after which Mrs. Woodhouse distributed the prizes, which were given as rewards of merit for work done last year. The program was interspersed with music by the school, solo by Miss Woodhouse and a duet by Miss Woodhouse and Mrs. W. McCarroll, and at the close the school violin and mandolin orchestra played the Greek, Turkish and American national anthems, each in turn. The guests were then invited to look over, through and about the building at their leisure, and to partake of tea and suitable refreshments, which were prepared and presided over by the American ladies. This invitation the people were not slow to accept, and soon the reception and dining halls were scenes of great activity and enjoyment—that is, if one may judge by appearances. And they all expressed themselves as highly pleased with the school, the building and the management, and everything connected therewith. The school is making satisfactory progress, even better, I believe, than had been anticipated by the management, as we have about eighty-five students in regular attendance, twenty-three of whom are boarders. These boarders come from various parts of the island, from Turkey and from Tasos, an island near Greece. This means that eighty-five

boys have Bible lessons daily which they are required to know as well as any of their other lessons. The Bible forms a part of their curriculum during the seven years, culminating in the last year with the study of Christian ethics and "God's Living Oracles," by Pierson. Besides this, each morning school is opened by the singing of the Psalms, as found in the Selections, by reading a portion of Scripture and by prayer. And the boarders have worship each evening and invoke divine blessing before each meal. Among the students, we have twenty-six of the Mohammedan faith, who take up the study of the Bible without any sign of reluctance.

The building is large, roomy, well built and has the best location in town, not only for convenience, as it is midway between the old and new towns, but occupies the highest plot of ground in Larnaca, is healthful and has a good view of the sea and the territory lying adjacent.

And now the only cloud which darkens our horizon is the fact that the Bishop, our determined and pugnacious enemy, is using every means available to secure a large house almost directly across the road from our school, which is now occupied by the commissioner, to be used as a Greek school, which he intends to run in opposition to our school. If he succeeds, it will, to say the least, be very annoying to the Mission to have as its nearest neighbor an avowed enemy. He has offered the owner the price asked, and if something unforeseen does not happen, the transaction will be completed in a few days.

Owing to the absence of Mr. Edgar, Mr. Stewart is kept busy training the boys in athletics after school hours, while my time after school till dark is usually occupied in doing professional work—that is, in going to visit the sick in their homes. And my brother has his hands

full with teaching, the management of the school, the Sabbath services and various other duties. On the whole, the Mission is having a pleasant, prosperous and harmonious year. I have twice been called to Nicosia to see patients who were in a serious condition, and each time have been received by the people with great enthusiasm, and they were greatly disappointed when they learned that we were not going to Nicosia until June, and when I told them that we would stay with them for ten years when we do go to take up the work again, they said, "Not ten, but a hundred."

The prospect for work up there is very encouraging, and we anticipate a much wider field of usefulness than formerly.

The members of the Mission are all in good health, and at present enjoying a visit from our cousin, Miss S. J. McCarroll, of Boston. The weather this winter has been very mild, but there has been an excessive rainfall, as a result of which many houses of the poorer class have been destroyed.

We hope that you will continue your prayers for the success of the work here.

**China, Tak Hing Chau.**—A letter from Dr. A. I. Robb, written January 6, 1912, and not for publication, contains so much that is interesting as to local conditions and the obvious anxiety of the missionaries to be at work that we would not be justified in keeping the news from the churches:

It is probable you know more of the general situation in China than I do, as I have been without news for a week. I wish to state for yourself and the Board, rather than the public, something of local conditions. You have been informed that we all left Tak Hing in November, on account of a band of robbers who came with the intention of sacking the city,

but, as the outcome shows, failed entirely of courage to begin operations. Some of us returned for some needful effects at the first of December, with a U. S. gunboat for protection. I returned again at the middle of December for a few days and found the place quiet locally, and so wrote the U. S. Consul, and received the inclosed reply. It was my intention to bring my family back to Tak Hing then, but his letter and the fact that all other missionaries have come out to the coast, led me to delay. I came back here on the 3d of this month, accompanied by Messrs. Kempf and Taggart, who left on the 4th with some more effects for comfort, needed at the coast. With the exception of Rev. Kunkle, of the Presbyterian Church at Lein Chau, I think there is no missionary away from the coast, except myself. I expect to stay here for the present, at least. The city is comparatively quiet. About fifty soldiers occupy the temple which was seized by the robbers in November. There are a good many more in the city, and they are patrolling the place pretty well. But once you step away from the city, all is changed. Let us suppose that the Masons at home had for the purpose of their secret organization, robbery and blackmail, and that many people joined it, not for purposes of robbery, but to escape being robbed. Suppose, further, that the organization was under the ban of the civil law, and you have the Triad society of China. In times of peace, its operations are clandestine and far from the Yamens. If you remember that only a few sparse lines of telegraph and no telephones exist in China except in largest cities, and that walking is the only method of locomotion, you can readily see how such a society could exist for hundreds of years as this one has done. The moment the constituted organization of the old order passed away, it sprang

into activity on all sides. Enormous numbers of good people, far from the seat of justice, or distrusting the new power, have preferred to pay tribute to the Triads to secure safety. In Tung On it is said every shop pays money to it. Lantan is practically in possession of the robbers. The Che Tsai people, being Christian, have refused to enter it, and some fifty men are guarding their homes night and day with sleepless eye and armed hand. It is likely there are few places in a hundred miles where one could go ten miles on the road without meeting robbers. He might not be molested, but the robbers are there. One of our members was held up twice in the fourteen miles from Tung On to the river. A half dozen from the mountains east of us have lost all they had, refusing to enter the Triads and having to flee for their lives. To show the general state of mind, this morning I got up at early dawn and called a small boat to take me five miles down the river to meet an up-coming steamer. My errand was to get a check cashed, and as they do not drop anchor at Tak Hing, I had to go to the station below and come up on it in order to have time for the transaction. I said nothing to any one at the house, as no one was up, and I expected to be back soon. The steamer was late, and I was unexpectedly long, and when I got back the whole compound was in a panic, thinking I had been abducted in the night!

Christian work is at a standstill. I hope to be able to resume preaching in Tak Hing without a protest from the shop keepers, but think it doubtful. They do not object to the preaching, but fear anything that brings men in a crowd, lest evil men use it as a cover for getting together.

**China, Hongkong.**—A letter from Rev.



E. C. Mitchell, of Do Sing, dated January 3, 1912, describes the present conditions of things in the field:

We are still at Cheung Chow, and there does not seem to be any more prospect of our going back to Do Sing than there was a month ago, if as much. I went up there about two weeks ago to see how things were there and also to get a few things out of the house that we wanted here. I found everything very quiet, so quiet that it seemed as though something were wrong. The people did not seem to be doing anything at all. I got what I wanted and came away on the Canton boat that leaves there about noon. The Hongkong boats were not stopping there on the trip down on account of fear of robbers.

The latest news from there came last evening. Mr. Lei, the Chinese preacher, wrote me that about a week ago robbers came and attacked a house not far from our chapel, and that they took everything in the house and also stole a young woman. He also said that the soldiers in town knew that the robbers were there, but they were afraid to go out, so that the robbers had their own way with things. He also says that the robbers are getting bolder and are attacking people and houses in the daytime. Heretofore they have been working at night, but they find that there is no authority to check them, so they are working in the daytime. If they know a man is a rich man, they will kidnap him or some of his family and hold them for ransom. The Triad society is increasing in numbers all the time, and they are the ones who are doing the mischief in our district. This evening Miss Dean received a letter from one of her school girls who lives in Do Sing who belongs to a well-to-do family. She says they have threatened to kidnap her, and she is very much frightened by

it and wants Miss Dean to get some plan for bringing her down here to Hongkong. I don't know whether anything can be done about it or not. The girl was the first girl from Do Sing to enter the girls' school at Tak Hing, and she is a Church member. She is about eighteen years old and is very bright. If she is kidnapped her condition will surely be a pitiable one. That is what is happening to girls and boys all over South China.

One of our members who was baptized in Do Sing last spring at our first communion there was killed about a month ago. I had him employed to take care of the chapel and do other little odd jobs around the place from the time we moved there until the first of last November, when his family called him home. He had been home about two weeks when a band of men came and killed him and all his family they could find and tore down their house. About thirty persons in all were killed. They did it because, they said, the family belonged to the Triad society. There is little doubt that the older members of the family belonged to the Triad society, but there is a division of opinion about the boy who was with us. Some of the Chinese say that he was a member and some say that he was not, that he was killed just because he was with bad men. I don't know how it was, and suppose we never will know certainly. His conduct was all right the year that he was with us, and I hope his heart was all right and that he is with his Saviour now.

There has been no fighting here in South China between the Revolutionists and Imperialists. Everything was quiet in Do Sing until the middle of November, and then the Revolutionists, or men who claimed to be Revolutionists, came, and then everything turned over to the Revolutionists without a shot being fired. It

turned out afterward that the people were fooled, and that the first men who came there were not Revolutionists, but were robbers. They came and fooled the people, but the people kept up their Revolutionist flags. The trouble all along has been with the robbers in this province, and right in our district it seems to be getting worse.

I have not written anything about Tak Hing, for I suppose the others have written about affairs there, so that I will not repeat what they have written.

I am sorry that we have to be away from our work so long, but there is no help for it. We are putting in our time studying the language, and I hope that we will be better able for our work when we do go back to it. All the missionaries in South China have left their stations, except the ones who are in the treaty

ports, and some of the ones there have left. These places all have the protection of foreign gunboats, so that the people there are comparatively safe unless things get a good deal worse than they are now.

I see by to-day's paper that fighting has begun again up North, so I suppose the armistice has failed, and that peace is not in sight yet. For my part, I would like to see them fight it out now, for if they compromise and the Manchus are left on the throne, it will have to be fought all over again some time, and if it is fought to a finish now, it will be settled.

We are all well here. It is warmer here at the sea coast than it is up in the country, so that we do not need to have fire very much of the time. Indeed, most of the people have not had fire at all this winter.

## AT HOME.

**Pennsylvania, Philadelphia.**—The annual report of the Ladies' Missionary Society of the Third Church, Philadelphia:

We held nine business meetings during the year 1911, and in November the annual reception to honorary members and friends, which was well attended. The junior missionary "We Help Others" Society furnishing the entertainment, which was enjoyed by all.

The treasurer's report is as follows:

### *Receipts.*

Balance on hand, Jan. 1, 1911...	\$0.90
Monthly dues .....	104.00
Honorary membership subscriptions .....	23.00
Thank offerings .....	52.70
Mrs. J. B. Kennedy.....	44.00
W. H. O. Society.....	5.00
Interest on deposit.....	1.83
	<b>\$231.43</b>

### *Disbursements.*

Syrian Mission.....	\$40.00
Jewish Mission .....	20.00
Domestic Mission .....	30.00
Southern Mission .....	25.00
Indian Mission .....	30.00
Chinese (home) Mission..	20.00
Chinese (foreign) Mission.	20.00
Mrs. J. B. Kennedy.....	44.00
	<b>\$229.00</b>

Balance Jan. 1, 1912..... \$2.43

Two of our members have been called to their heavenly home. One new active member and two new honorary members have been added to the roll.

We are grateful to our heavenly Father for enabling us as a society to assist in the spread of the gospel, and trust we may be privileged to do more this year than ever before.

*Committee.*

**Ohio, Northwood.**—The United Miami Sabbath School desires to place on record their love and respect for Mr. T. C. Speer, who was called home Sept. 19, 1911.

The fathers, where are they, and the prophets, do they live forever?

In the death of Mr. Speer this congregation—this Sabbath school—lost a member of no ordinary attainments. He was a thorough student of the Scriptures, and possessed a clear understanding of their meaning, making him an exceptionally fine Bible class teacher.

Mr. Speer loved his God; he loved to be in the house of God. He knew and loved the principles of the Covenanter Church, was interested in her missions and in all her efforts for reform.

He was a staunch supporter of the anti-secret and temperance movements, and was always ready to assist with voice and purse in everything that tended to the uplifting of humanity. His heart and home were open to rich and poor alike, each receiving the same hearty hand-clasp, the same royal welcome.

He was generous almost to a fault, and gave of his means as freely as he would give a cup of cold water to a thirsty man. And while he never accumulated much wealth, we feel that his account in God's treasure house would be a great revelation to him.

How we miss him from his accustomed



The number of immigrants landing at New York was 552,864, a little more than two-thirds of the number that arrived during the year before, and among these 1,870 Bibles, 3,916 New Testaments, and 50,600 gospel portions were distributed. This is a large distribution, far larger than the average for many years. Some immigrants have received Christ through reading the Scriptures furnished by our missionaries and have afterward written us to tell the story. The good accomplished cannot be measured. The Scriptures are carried into every State of our Union; copies are sometimes mailed to friends across the sea. The deported people too are not neglected. for it is the aim of our missionaries to give each one of these sad, disappointed individuals a copy of the New Testament to carry back to the home land.—*Bible Society Report.*

place in the congregation and Sabbath school, and although he was not perfect, yet we find much in his life worthy of our imitation, and feel that a "pillar of strength" has been taken from us; therefore, be it

Resolved, first, That we recognize in this providence the hand of a loving Father, and bow in submission to His will.

Second—That we be admonished to greater zeal in the service of the Master, Who may call us to "render up our account" at any moment.

Third—That as we recall this life, lived in our midst, we may be filled with a desire to improve every opportunity for advancing the Redeemer's Kingdom in this world, and to "lay up for ourselves treasures in heaven," knowing that "inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Fourth—That we tender our sincerest sympathies to the three daughters, who have lost a wise counsellor and a loving father.

Fifth—That a copy of these resolutions be sent to the *Christian Nation* for publication.

MR. GEORGE AIKEN,

MR. W. B. KEYS,

MRS. T. W. FUNK,

*Committee.*



## MONOGRAPHS.

### VIEWS OF MISSION WORK.

Some people have peculiar, not to say unscriptural, views of mission work. Some hold that the aim of missions—*i. e.*, to Christianize all nations—is more or less visionary, and incapable of execution. Methods and means are regarded as unreasonable and ill-adapted to the end sought. Because great heathen empires do not at once turn from their idolatry, become Christian, and take their places alongside of enlightened nations, the work is spoken against, and self-denying missionaries are regarded as ineffective.

Such criticism could be rejected with some warmth, were the Church to concede that it is her duty to seek the advice and counsel of luke-warm, worldly Christians. It matters little what is thought by men who have never experienced the power of divine truth in their hearts, and who do not understand the might with which truth works as it penetrates superstition and sin. Such are unreliable judges of the work of grace. They do not understand it. They do not appreciate it. They are against it.

The work of missions is exceedingly broad. Even earnest Christians fail, at times, to grasp it in its length and breadth, its depth and height. Looking for hasty results, they weary of slow progress. They forget that the mighty Roman Empire, thoroughly pagan, extremely hostile, heartlessly cruel, fairly bespattered its thrones and palaces, its streets, its gardens and arenas, with the blood of saints. Yet, in the face of Rome's most desperate resistance, the gospel prevailed, and Rome became, outwardly at least, a Christian nation. The dominating influences, controlled by the

high place the gospel had reached, constrained the vast multitudes of heathen in the Empire to withdraw outward opposition. Previously to this time, there had been nothing like this in all the history of the heathen world. Shall we not say also there has been nothing to parallel it since? The gospel achievements have been as mighty, but on a scale less broad.

Be it remembered, these results were not accomplished in a day, nor in a hundred years. They represent three centuries of most earnest, faithful proclamation of the gospel in and through unmeasured sufferings and unutterable sorrows. Every yard gained was through fire and torture, and which, with but little intermission, were continuous. But Jesus conquered! He had said He would. He did.

The difficulty with people, these times, is we, in our haste, are not willing to wait on God and accept His methods of work. We want results. We want them right away, and with as little reproach and suffering and martyr's blood as the work will admit of. The elimination of this: "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for My sake" would receive general approbation. We wish to sweep over the mission field in galaday attire, carrying banners, amid public demonstrations of joy. This haste, almost a willingness to modify the message for easier conquest, is developed by contracted view of divine methods of operation. A forty-story structure cannot sit on the soil. It must have immovable foundations, firm as the everlasting rock. The building of the Temple required seven years. It stood for centuries before ruthless hands destroyed it. The

foundation work, and the erection of the superstructure of the Church of God, thus progresses slowly, for the work is to stand. The workman that uses the utmost care in laying the foundations, and in building thereupon, is the valuable man, and the missionary who is anxious to lay well the foundations for the future, is the valuable missionary. Oftentimes he will be criticised. He will be asked, What is the matter? Some will even suggest that he is a failure. But, remembering the three hundred years that were required to lay the foundations and carry the gospel to such mighty influence in the Roman Empire, he should continue to do his work well, though progress is slow.

On a float, men were letting down bags of cement, and bags of finely broken stone. These passed out of view. Presently a diver with huge bulging eyes, fully encased in rubber, with weights on his feet, rose as a monster, out of the water. His comrade, similarly equipped, stepped off the float and disappeared. Passing the dock a few weeks thereafter, the concrete wall was above the surface, the workmen were in full view. The significance and importance of the work done by the men out of sight was at once apparent. Missionaries are to-day in a sense working out of sight. Presently the glory of their work, its supreme importance, will be seen.

A prediction is usually unwise, and especially so when time of fulfillment is two hundred years in the future. However, there is no good reason *not* to believe, and multitudes of reasons for believing, that the Empire of China will become Christian within the limits of three centuries—the time in which Rome became Christian. This generation may not see it. There are scarcely sufficient grounds for hoping that the next will.

But by the time the three hundred years are fulfilled, it is certainly believed that China will be a Christian nation, and may we venture to hope, long before. And what is said of the work in China can be said of every nation, for in practically every nation under heaven is the gospel leaven at work.

F. M. FOSTER.

#### FOUR THOUGHTS FROM FOUR SERMONS.

(a) "The Lord remember all thy offerings, and accept thy burnt sacrifice." "Is it not so that what we appear to give away, when given to God, returns to reinforce our power; what we give to Him has its contribution to make to our energy in the time of need? Let us neglect the sacrificial mission to other peoples, and we and our people will be impoverished by our failure in this service; sacrifice is the way of life, and the measure of our sacrifice is the measure of our moral strength."

(b) "The Lord is able to give thee much more than this." So said the man of God to Amaziah. What reflex benefits have come to the Church at home because of the beginnings of its obedience to Christ's desire to make disciples of all nations! It has parted with money, but has not the Lord given *much more than this?* Yes, *much more*. If it had not parted with this gold and silver, might it not, would it not, have lost far more precious things? But it has parted, and it has gained in the working of the heavenly law of compensation. "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." The Lord Jesus Himself had to die before He could bring the multitude which no man can number into glory. Is the law repealed for the servant? Not a bit of it. Where-

fore let us not so often and so much think of the sacrifice and forget the promise, "The Lord is able to give thee much more than *this*."

(c) "Pentecost meant for the first disciples a wonderful enlargement of vision. Jews they were, circumscribed in their outlook and sympathies, but when Christ came to them in the power of His Spirit they were no longer insular and prejudiced. Jerusalem, Judea, Samaria—these, but not these merely; 'the uttermost parts of the earth' became the only sphere large enough for the operations Christ had committed to them. Are we not in need of that, in need of being brought into a large room and given large enough hearts to live and work in it? Then we come to drink of His Spirit to Whom there is no such thing as *foreign missions*. When Christ comes to us in the power of the Spirit of God, our hearts are possessed by Him, and we become men of the same outlook and outreach."

(d) "Our propaganda has the passion of Jesus for its impulse, the person of Jesus for its subject, the presence of Jesus for its reinforcement and support. To recover the amazed gratitude of Paul for the love wherewith Christ loved us would be to obtain his sense of debtorship, his burning zeal to impart to others the knowledge which had come to him in Christ. Our God is no local or partial Deity; He is the one God over all, a holy

and gracious Father. Sin is the mysterious warp that has come into human life; it is the reproach of God's love, the wilful and selfish refusal of Divine love; we believe in the forgiveness of sins as God's offer of a return to the ever open divine heart, and who except Christ has ever declared what lies behind the keeping open of this divine heart; we believe in the Holy Spirit dwelling in man, but distinct from man, urging men to God and yet always with a restraint that is respectful to man's free will; we believe in a kingdom of God, which is spiritual and to which repentance is the ever open door; we believe that Christ has a conception of a final federation of mankind into a spiritual brotherhood, and we believe in eternal life. Confucianism ignores this life altogether; Buddhism proclaims it to be a state indistinguishable from eternal death; Islam sensualizes the future. Christ has lifted the veil from the unseen world so far as it is good for faith it should be lifted, and shown us a life continuous with this but transcending, in which all that is best in our life here is preserved and glorified."

Nothing to do but to live at ease,

When thousands fall on every side?

You might have helped them to bear  
the load,

To breast the swift and rushing tide.

—*Missionary Alliance.*



The changes of twenty-one years in Uganda are thus summed up by Bishop Tucker: "Christianity is fast taking root among the Baganda. Twenty-one years ago, heathenism and savagery overspread the land, but such practices are impossible to-day. This I attribute to the work of the Christian missionaries and the enlightened policy of the British Government and its administrators. In 1890, there were only 200 Christians in the territory; now there are over 70,000. In 1890, they had only one church; now we have over 1700. Then there were very few children under educational instruction; to-day, we have over 50,000 children on our day school registers."



You can't take money with you to heaven, but you can send it on ahead of you.—  
*J. N. Shenstone.*



## WOMEN'S DEPARTMENT.

Edited by Mrs. J. S. Martin and Mrs. T. H. Acheson.

### MISSION STUDY.

CONDUCTED BY MRS. A. G. WALLACE.

#### THE LIGHT OF THE WORLD.

##### CHAPTER VI.

##### CHRISTIANITY.

Comparison with other religions is necessary to show—

1. That Christianity never surrenders its supreme claims.
2. That it is absolutely fair and just.
  1. In using the truth in each religion as a foundation on which to build.
  2. The differences as an incentive to missionary effort.
3. Its superiority. It meets all objections, such as
  1. Each religion is best for its own adherents.
  2. All religion is essentially one.
  3. Each religion is a way to God.
  4. The final religion is a symphony of all religions.
4. It is the final and complete answer to man's religious needs, because
  1. It is the only religion even trying to be universal.
  2. It has a lofty idea of God.
  3. It sets forth a high ideal.
  4. Of its conception of sin and salvation.
  5. It is historical, progressive and spiritually free.
  6. It has high moral and social ethics.
  7. It teaches the brotherhood of humanity.
  8. It has a universal Bible.
  9. It is a living religion.
  10. It is the fulfillment of all human happiness.

### JUNIOR MISSION BANDS.

This is the day of forward movements and united missionary efforts, and individual work for individuals by men and women of mature years, and most frequently are our missionary conventions and church conferences attended by gray heads. Where are the leaders to come from in future years? Surely, one thing most necessary now is to train a new generation for missionary work. Mr. Raymond Robbins was recently heard to remark that the best time to convert a man is to begin one hundred years before he is born, and if not then, by all means begin with the Cradle Roll. We believe that missionary instruction is as important for the child's sake as for the sake of future missions. "The best way to save a child's soul is to get that child interested in another child's soul." While we all agree that the home is the place to begin missionary work, at the same time we all admit the importance and efficiency of united effort. We quote from Mrs. Heade, who has made a study of early preparation of children for missionary service. She says: "Little children were brought to Jesus to bless, to touch them, and who shall dare to limit the influence exerted by that benediction on their future lives? But when the disciples saw the mothers pressing toward the Saviour, they repelled them. Babes could understand nothing. Jesus had great questions before Him to be decided, and must not be annoyed in this way, they thought; but soon found their mistake, when His great loving arms were extended to receive them as He said, 'Suffer the little children to come unto Me, and forbid them not,' and

His command, 'Feed My lambs,' is convincing proof that we have a work to do for the children, not only through individual but organized effort, and that it is never too early to begin to nurture spiritual life. The mistake lies not in *when*, but the *how*."

Francis E. Clark says, "It is indicative of better things to come to the Church of God, when with patience, care and loving zeal, generation after generation shall have been trained from the cradle for Christ."

With this aim in view, it has been suggested that the Cradle Roll be established in each Junior Mission Band, and that once a year this branch of the Band hold its meeting, preferably in June, when the mothers come with their children under six years of age and pay into the treasury annually 25 cents for each baby. What father or mother will begrudge 25 cents a year in recognition of God's merciful kindness in that this child was born in a Christian rather than a heathen land? Thus trained from babyhood to manhood and womanhood, we will have a standing army, not of young women only, but of young men also, fully equipped and ready for God's call to actual service.

Can we think of anything grander and more beautiful than an army of babes, youths, young men and young women, ready to take the whole world for Jesus Christ? But why are not recruits for this standing army being gathered in faster? Too much trouble? Haven't time? Can we not give less time to the adornment of the children's bodies and give more time to the training of their immortal souls? So few children in your congregation that it is not worth while to try to organize? A pastor was rebuked for careless work because there had been but one addition to his congregation during the year, and that one only a boy. But

that boy was Robert Moffat. Had the pastor's work been a failure? Do you excuse yourself because the children are so scattered? If you cannot meet once a week or once a month, can you not bring them together once in three months, arranging the meeting beforehand with an interesting program, setting aside the day for this purpose, as you do the day for closing the school, a picnic, or for "week-day" preaching. Only boys and girls? O, My dear friends, they are worth it—they are worth it.

MRS. JOHN K. M. TIBBY.

### SIDELIGHTS ON MISSION LIFE.

Our brethren of the Irish Mission were apprehensive that their school would be small this year, not only on account of their absence during the previous year, but also because the Greeks and Roman Catholics had opened schools, and the war between Turkey and Italy had made it difficult to get good male teachers for the higher grades. These fears have been dispelled, and the enrollment is in the neighborhood of two hundred, and Miss Metheny writes of laying in sweetmeats for 167 at the holiday treat.

Ground has been bought for the Mission buildings, and on December 13, a letter says. "The wall is going up nicely. It is made of rough stone, and the corners and gateways are being done in dressed stone."

Miss Metheny was obliged to pay more than usual for a house and had to wait until it was put in order. The following are extracts from her letters:

"You ought to see the work that is going on at my house. Now that I have persuaded the men to work in some sort of sequence, things begin to look more hopeful. They would do a window casing in one room, a sill or two in another, then a bit of a sash, then drop the work upstairs and paint a shutter on the

ground floor. They said it was all to do anyway, and what matter where they did it so long as they finally finished it."

"There has been war in my camp. I am living in a crowded part of town, just above the business quarter, where there is constant passing to and fro. Mariam insisted that it was no difference if the yard-gate was left ajar when we were all out; there is nothing to hinder, with the kind of locks we have, any one from walking off with all the kitchen utensils. I had spoken to the old woman about it several times, and finally I told her that when I had allowed her grandson to live with her at my expense, and go to school, I thought the least she could do would be to obey me. Hereupon she flew into a furious rage. I went to school, and as the child did not appear, I thought she had kept him at home to spite me. When I came home, I found that she had hunted up her son-in-law, who happened to be in town, and packed the boy off home with him and had burned his primer. I let her cool off, and when she brought the matter up, I asked why she had been so foolish as to send the boy back to the mountains and the winter coming on. She said she saw that I grudged the boy his bite and sup, and was just seeking a pretext to send him away, and she had forestalled me. Some time before that she had met some callers who came rather late, and asked them if they had no more wit than to come at that time of evening when everybody was tired. Of course, the visitors complained of such treatment, and I was forced to reprove her. She still maintains that it is pure foolishness to care whether the gate is locked or not. Anyway, the old woman is no hypocrite. She told me very plainly what she thought of me from various points of view, and I assure you her opinions were by no means flattering. Just the same, I like her.

Cringe she will not; and in a land of cringing, her upright attitude is a relief after all."

"December 27.—Night before last our agent's daughter was married. They had never spoken to me about being bridesmaid, but at the last moment the idea occurred to them. My duty was chiefly to pace slowly beside the bride with a lighted candle in my hand, as circuitous a way as possible, through the dark and muddy streets. Evidently our route was known, for as we came back from the church another way, the people came to their doorways and balconies and sprinkled us with perfume and orange flower water."

MRS. MARY E. METHENY.

### GIRLS' INDUSTRIAL BUILDING FOR THE SOUTHERN MISSION.

For two years the members of the Women's Missionary Society of Pittsburgh Presbytery have devoted the greater part of their thank offering to work in the foreign mission fields. It has been thought well to turn to the home field this year, and at a recent meeting of the executive committee, it was suggested that we consider the claims of the Southern Mission.

Following an inquiry as to its greatest need at this time, it was learned that the girls' industrial department is quite without proper accommodations. Every room in the Academy building is needed for other purposes, and the small frame building now in use is entirely inadequate to the demands of the work. The workers at the Mission feel that a new building, suitably equipped for sewing and domestic science is greatly needed.

The executive committee favored this suggestion, and recommended that the women and children of our society devote their thank offering to the erection



of a girls' industrial building for the Southern Mission. This action was referred to the Central Board of Missions and received its approval. Plans have been submitted for a building at a very moderate cost, and are being carefully considered.

The importance of industrial training for the colored people is now clearly recognized by the best educators in the South. The large secular schools, such as Tuskegee and Hampton, make it a prominent feature of their curriculum. Our school at Selma is following out this idea—and with the approval of the Church. The report of the committee on home missions, adopted by our last Synod, contains this statement: "The enlarged work of the Southern Mission is in line with its very wide field. Industrial education, sanctified by the pure gospel of our Lord, is especially demanded by the conditions of this field."

For the colored woman of the South, conditions of life are peculiarly hard at best. If we can do anything to elevate her to a higher standard of living, and teach her to dignify by her efficiency the line of work which she must follow, let us lend a hand as we have opportunity. A liberal contribution for the project before us is earnestly solicited from every

member, each one according to her ability, so that the undertaking may be carried through successfully.

EMMA C. SLATER,

*Thank Offering Sec'y.*



At the suggestion of the treasurer of the Pittsburgh Presbyterian Ladies' Missionary Society, we wish to remind all societies that the books close March 31. A number of societies have not contributed either to salary account or contingent fund. Make March a busy month for our treasurer, and let us have a banner year, with every society contributing to both these funds.



With this issue, Mrs. Wallace completes her notes on Mission Study. The editors of the Women's Department wish to thank her for her promptness in sending notes and for the care with which she prepared the same. We trust many have found them helpful in their study of "The Light of the World."

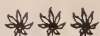
Will not every society over the Church that has taken up Mission study work, have some one—the teacher if possible—write us a short article on how they conduct their classes, and what interest is taken. "In the multitude of counselors there is wisdom."



The golden hour for fixing the truths of the Bible in the hearts of children and prepare them for the service of the Lord, is now. Let us unite in all efforts to organize thousands of our bright, promising boys and girls into bands for the regular, systematic study of Scripture, mission fields and develop them in prayer, generous giving, and for all work awaiting their hearts and hands. Only a few years, and how swiftly they fly, until the children of to-day are the men and women of to-morrow.—Mrs. C. C. Coleman, in *Sunbeam*.



The best reward for having wrought well already is to have more to do.—Charles Kingsley.



That best portion of a good man's life, his little, nameless, unremembered acts of kindness and of love.—Wordsworth.

## EDITORIAL NOTES.

At the meeting of the Foreign Board, Tuesday, Jan. 23, 1912, the action of the Mission in China in leaving the field and taking refuge at Long Island, Hongkong, on the advice of the American Consul was approved.

At the same meeting a petition was received from the Mission asking the Board to reconsider the time fixed by the Mission Manual for furloughs. The request was based on the exceptionally unhealthy climate where the missionaries are laboring and the interests of the work.

The letter read: "No member of the Mission, in its sixteen years' history, has been more than five and one-half consecutive years on the field.

"Of the five who have had a 'short furlough,' two would have been ordered home anyway. And two had to stay at home beyond their time in order to get in physical condition to return. Second—Our mission field is in the tropics. The two southern provinces, with no general sanitation, are generally regarded as the most unhealthy in China, and were formerly the field to which political offenders were banished in the expectation that they would soon die. Rev. Dr. Noyes, a Presbyterian missionary for forty-nine years in Canton, is authority for the statement that the average life of the missionary in this province is less than eight years, removal occurring either by death or failure of health making it necessary to return from the work. Seven of these 'missions' (in south and central China) are asking their Boards to consider a shorter term; and five years on the field, with fourteen months' furlough, is what is mostly asked."

It was moved and passed that "after six and a half years for men and five and a half years for women a furlough of four-

teen months be granted." In view of this action and because the missionaries are away from the field owing to the revolution in China, it was agreed that Rev. and Mrs. Ernest C. Mitchell, Dr. Ida M. Scott and Miss Jennie Dean be given furloughs immediately. That evening the Corresponding Secretary notified them by cable, thus saving them the four or five weeks that would have been required to send them the news by letter.



OLIVE TREES has received and passed on to Treasurer Metheny the following contributions to the Foreign Missions: Twenty dollars from Mrs. L. M. Wylie, of Valley City, N. D., to be equally divided between the Missions in the Levant and in China; \$10 from Mrs. M. B. Wright, of Waukesha, Wis., an annual memorial offering, to be appropriated to any of the foreign missionary schemes; and \$5 from the L. M. Society, of Wahoo Congregation, Neb., through Mrs. Ed. Lehnkuhl, for the building fund in Do Sing, China; \$20, to be equally divided between Syria and China, from Mrs. L. M. Wylie, of Valley City, N. D.; \$190 from the Walter McCarroll class, Sabbath school of Second New York, through its treasurer, Mr. Robert Jones, toward the salary of Rev. W. McCarroll, missionary to Cyprus, and \$100 from the Sabbath school of Second New York Church.



On Wednesday, February 14, OLIVE TREES received the following cablegram from Hongkong: "Wrights home. Illness." We infer from this communication that the Mission has found it necessary for Mrs. Wright, who, according to a letter written early in January, had been in the Matilda Hospital, to return

home for her health, and that the family are now on the way to the United States.



OLIVE TREES acknowledges with thanks the promptness with which some have responded to the general invitation to furnish articles on missionary and kindred topics. We are under special obligation to Rev. F. M. Foster, Ph.D., Recording Secretary of the Foreign Board, for agreeing to send a brief paper every month. We are glad that a minister, who is so intensely interested in mission work, has thus identified himself with this magazine.



The Men and Religion Forward Movement has established headquarters in commodious rooms at No. 660 Fifth Avenue, corner of Twenty-third Street, New York.

The rooms will be open daily from 9 A. M. to 5 P. M., and Mr. Pratt, executive secretary, or some of his assistants, will be present to greet visitors and discuss with them the program of meetings and the purposes and plans of the work.



OLIVE TREES is indebted to Geo. H. Doran Company, New York, for advance proofs of two forthcoming books from the pen of Harold Begbie:

#### OTHER SHEEP AND THE CHALLENGE.

These volumes are the result of the author's personal observation and experience in India.



I ought not to pronounce judgment on a fellow creature until I know all that enters into his life; until I can measure all the forces of temptation and resistance; until I can give full weight to all the facts in the case. In other words, I am never in a position to judge another.—*Hamilton W. Mabie.*



No stream from its course flows seaward, however lonely its course, but that some land is gladdened. No life can be pure in its purpose and strong in its strife and all life not be purer and stronger thereby.—*Meredith.*

The former is, as the publisher says, "a study of conversions on the mission field," "a veritable Hindu Acts of the Apostles." In his preface, the author writes: "No one who has discussed religion with the peoples of India can hesitate a single moment to believe that Christ is as able to call the East as He is able to save and maintain the West. I do not defend all missionaries of the Christian religion, and, as the book will show, I disapprove profoundly of many methods hitherto employed to convert the peoples of India, but my reason is convinced that the true religion revealed by Jesus in the East is a religion not only 'suitable' to India, and not only the one religion which can elevate the millions of India, but that those millions are both ready and eager to embrace the faith of Christ when it is presented to them in the spirit of its Founder." To any one who wishes to know the spiritual condition of India and to have telling proofs and illustrations that the gospel is as much the power of God unto the salvation of believers in the Twentieth Century as it was in the days of the Apostles, we cordially commend this book.

The latter is a novel, dealing with the life of an English woman in India, and her conversion there. Though written in a very graphic style and emphasizing truths of ever present importance, some of the scenes are described in language so unrefined that we cannot commend it to the readers of OLIVE TREES.



## FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1912.

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